



unfamiliar learning that alleged friends may have been able to do. I have seen Mr. Buckle's book use it to the aid and comfort of American Slavery. I snipped a column from my *Past and Present* of the 12th number, and sent it to a little paper of the other day, which seemed to me "disgraceful to the little learning," though the observation was not intended to be so. I have since seen that the paper has jingled quite as musically in Pope's complete series in question (which now reproduces under its appropriate head in my collection of such curiosities) the same old story, and I have been surprised to find it founded upon the same authorities, viz. the *Life of Buckle*. I have not time to go into the matter further, but you may alter the fact. A very unprofitable excursion, but I have been able to get up a new sentiment, which he of the *Past* endorses almost as fashion: "It is impossible to force an institution or idea upon a people with which they are not prepared to receive; a change of sentiment, and a preparedness to receive it, are the only means by which the progress of man may be attained." etc., being much more to the point than any many essays there, capable of being beaten into very nice trains of the Country Party. But how preposterous the conclusion that it proves the folly of any such emancipation that would be the result of the spread of the *Past* and *Present*!

How are we to get the change of sentiment which must precede the change of action? Surely, by boldly declaring the truth, and its claims to immediate action. Isaiah doubtless understood that a change of sentiment must precede a change of action as close as the axe to the timber in Isaiah's day.

as any stationary bit of lumber in sewery; but he nevertheless declared what sort of a Fast was acceptable to God though his countrymen could not, and dia-

receive it. The fallacy is one into which very young people occasionally stumble. They take a truth

men occasionally... concerning the development of society as seen from a position outside of it, and twist this into a rule for the conduct of the temporary individuals who compose society. E. G. *Virtue tends to the same point as consistent self-interest*...

ness, therefore selfishness is an easy guide to virtue! production of the greatest happiness is the end of all terms of morals; therefore the production of greatest happiness, taken as a standard for the daily-conduct of the

vidual, will produce a perfection of the moralities! would commend a study of the works of Mr. Herbert Spencer to the amateur Positivist of *The Post*.

gentleman is an acknowledged head of this school of thought in England, and is mentioned by Mr. B. in the highest terms of respect. Mr. B.

with the highest terms of respect. He spent considerable time in writing most eloquent warnings against the perversion of certain generalizations upon society into a doctrine of the private citizen. Instead of promoting the addition between a community and its institutions, he showed how certainly this is prevented by a blunder so simple as "Not as adventitious," he exclaims, "will the wise regard the truth that is in him, not as something which may be made subordinate to the calculations of policy, but as the supreme authority to which all his actions should bend. By endeavoring to get embodied in

his present idealism, he is playing his appointed part in the world; knowing that if he can get done the aimed at, well; if not, well also, though not so.

No hesitation, no paltering about probable results, implicit obedience to what we believe to be the law of the course laid down for us."

A remark or two will suffice for a later use to a gentleman of this city has put Mr. Buckle.

A recent copy of *The Independent* found the following text from that author placed at the head of an condemning the policy of the emancipations: "It is termed the political power of a class is a

symptom and manifestation of its real power; is no use to attack the first unless you can also win the second.<sup>20</sup> As the whole purpose of the article is to show that, in destroying by blockade the cotton monopoly of the slaveholders, we are attacking the "real power," it would seem to follow that the "time of all others to attack the "symptom" manifestation "of slavery." Mr. Buckle's sentence against it has any bearing upon the case, advises dis- regard the views it is quoted to sustain. It may be wise be observed, in passing, that this *Indepen-* dent speaks responses "that the immediate free-

the slave must be purchased at the expense of color to white and black at the South." This is the entire question. Men who have studied the subject by all available lights of history and analogy do not believe in the language of Dr. Cheever. The measure of the value of the slave is not the measure of the worth of the slave and the slaveholder, safe and beneficial to the slave, and of incalculable blessing to the race and to mankind.

Dr. Cheever himself is a man for whom we may be thankful; though it is doubtful whether he received the worst treatment at the hands of his oppressors. In spite of the shrewd and admirable notions he has given us, it must for a long time be an open question whether he was not the best of men. He is a man who can be said to explain the man upon earth. The primary cause of the progress may lie in the intellect, but we cannot abandon a practical belief in the spiritual nature of man, whose office is to modify and dignify the intellect. The intellect is the power which produces moral principles in no man who is not hopelessly diseased before reading it. The surfaces of people may be fitted into each other with all the nicety of selecting paper may one day get as close to each other as the surfaces of things which can never rest in natural contact.

through all vanishing illusions, being the accompaniment of man and the presence of God. In the meantime, we are told, "For awhile, it is better to shut our eyes than to see," "It is better to be ignorant than to know," "It is better to be dumb than to speak," "It is better to be blind than to see." For ignorance and meanness is exposing as it does the destiny whereby humanity was created.

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**LETTER FROM PARKER PILLSBURY**

JANUARY 20, A.D. 25,

*To the Editors of The National Anti-Slavery Standard.*

Last evening the tidings came, in a way best described by the proverb, "From heaven above." I have been thinking much about you lately. No wonder we had such a meeting at the first of the season. It was like ice crack as window-glass on the still water by the roadside; the heaves of multitudes of the people from, round the hills of death, at the feet of the ancient monument Washington, "FREEMONT IS REMOVED!"

The Tribune also told us that the "Potter Inquiry Committee" reports more than four hundred greedy cases of persons in the government service in Washington, "against whom evidence of treason is presented!" It also declares that many of them remain in office.

His only one suspected Gen. Fremont or of any charge against him seemed to have any right except that of extravagance in expending the monies. Let President Lincoln understand the people here in the West wish to see the evidence of the condemnation—and certainly the sentence of execution. And some may wish yet to know the prudence and economy about Washington has such as to demand so summary proceedings as this source.

Will it be treasonable to petition Congress to inform the President and his advisers, on the first Monday of December next, before the going down of the axe, so, a good many of us are traitors in heart, to the extent of desiring it. And I know of nothing but Congress brave and honest, that would so ten

serve the ends of justice and liberty.

PARKES PUBLISHING

THE Hon. JOHN P. HALE will please accept  
thanks for two volumes, published by direct order  
of the U S Senate, and embracing the "Narrative  
of Explorations for a Route for the Pacific Ocean  
from the Gulf of Mexico to Puget Sound, by Isaac L. S. Galt,  
Department of Washington Territory." The Report  
consists of three parts, viz.:

- I. General Report.
- II. Botanical Report.
- III. Zoological Report.

In Part I. are the catalogues of plants & birds  
of the Rocky Mountains and of Washington Territory,  
with numerous illustrations. Part II. embraces the  
descriptions of the Fishes, Reptiles, Birds, and  
upon the Insects, Mammals, Birds, Reptiles, Fishes,  
Mollusca, and Crustacea collected on the Survey.  
Part III. contains the descriptions of the various  
members of the Scientific Corps in these various  
departments. This department is profusely and elegantly  
illustrated.





## Miscellaneous Department.

### SONG FOR THE HUMAN RACE.

"Sing—sing now the King!"

My hands are full of fire,  
My heart is full of love,  
My lips are full of song,  
My feet are full of joy.

Where they are full of love,  
Where they are full of song,  
Where they are full of joy,  
Where they are full of love.

My heart is full of fire,  
My heart is full of love,  
My lips are full of song,  
My feet are full of joy.

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Where they are full of joy,  
Where they are full of love.

bring us to the end of the world, and to this conclusion.

We shall thus come to find, as an initial text, a

unique primitive poem. But this unique poem ever

really exist? Or were there at the beginning several

absolutely identical poems, which then, by the action

of time, became different? Or, which science cannot discuss, but

observation nor experiment furnishes the slightest data.

All that can be said is, that this thing and this

species had commenced by a single pair, and this con-

clusion rigorously deduced from the facts of the case,

is patently but one of the terms of our definition of

the largest remaining portion of the volume is

taken up with a calm examination and refutation,

points by the author to the doctrine of the

polygenists generally, and by polygenists of the

"American school," namely, Max Nott, Olden,

Merton, are rigorously maligned with all the

and courtesy of an enemy with all scientific arm,

generous in the consciousness of his strength, but

severely faithful to the truth, and to the

particular, the cause of truth. One whole chapter

is given to a critical refutation of the positions assumed

in this regard, in his book, and the difference of

the animal world, and their relation to the different

types of man. Finally, is a curiously-interesting

chapter on the migrations of man, and on the peopling

of Polynesia and America.

On the last page of his book, M. de Quatrefages

writes as follows: "Examined from the point

of view of general physiology, man has shown no

where the phenomena that characterize one and the

same species. Direct investigation has led us then

to admit the unity of the human species. Hence the

necessary result, the variety of the human species

could not be true. The polygenists of the

partisans of these theories, however, had opposed to

this regularity, the most varied and the most

these objections, one by one, we have exposed them

to the test of facts of laws recognized as ruling all

living beings except man: everywhere we have seen

these laws. This result has been a new proof, though

indirect, none the less real, of the truth of our doc-

trine. It is not, it is not, it is not, it is not, it is not,

have not for a moment deviated from the route laid

out at the outset. A man of science, it is from science

alone that we have sought arguments in favor of

the truth. We have taken the only way, the only way,

medical, statistical, zoological, geographical, have

furnished us with the main arguments: to meet a

man, an arm, a body, a head, a face, a

graphically, properly so-called, to the general physi-

cal conditions of our earth, to history. But not once

has the author lost sight of considerations of morality,

philosophy, or religion."

No, and this is worth bearing in mind in the case,

M. de Quatrefages does not appear as moralist, phil-

osopher, or politician, but as a scientist, a naturalist,

and a philosopher, a philosopher, a philosopher,

and a philosopher, a philosopher, a philosopher,

and a philosopher, a philosopher, a philosopher,

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conventional discussions, to a minority, to a

majority, and with all the good of the

people, partly as writers, partly as help, and

in their temporal needs, especially on their

own, and partly as a means of increasing

wealth in a noble manner. Would that there were

many who resembled them!

### WORKING FOR GOD.

[The following poem is found in a Humanitarian work

commencing at the by the Human (Brethren and Masses).

Oh, it is hard to wait for God,

Upon the banks of earth,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

And not see Him come,

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